

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: As will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

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Saturday, Dec. 21, 1861.

Price One Penny.

MISSOURI AS IT WAS, AND AS IT IS.

Colonel Jennison, who, with his regiment, the First Kansas Cavalry, is engaged in protecting supply trains and other Government property in the western part of the State of Missouri, has issued a proclamation to the people of Jackson, Lafayette, Cass, Johnson, and Pitts counties in that State; from which the following extracts are made:—

"1st: All who are now in arms against the Government of the United States in the above-named counties, and who will surrender their arms and ammunition to me, and deliver to me all Government property in their possession and under their control within reasonable time, and shall sign a deed of forfeiture, and shall hereafter perform their duty as good and loyal citizens, shall not be held responsible for past acts of rebellion, but shall be protected in their lives and property. 2nd: Arms which are thus surrendered to me shall be stored and taken account of; so that, when the present difficulties are settled, the owners thereof can obtain them. 3rd: Persons who shall surrender themselves to me, in order to make arrangement for securing peace to their neighbourhoods, shall be respected in their rights while arranging or attempting to arrange any terms, and shall be allowed to return to their homes, even should they, after a conference, fail to come to any arrangement or understanding. 4th: All who shall disregard these propositions, and shall continue in armed rebellion against the Government of the United States, shall be treated as traitors, and slain, wherever found; their property shall be confiscated, their houses burned, and in no case will

any be spared either in person or property who refuses to accept these propositions. The deed of forfeiture accompanying these propositions conveys all real and personal property, including present and future acquisitions, into the hands of the Government, said property to be used by the Government.

For four months our armies have marched through your country: your professed friendship has been a fraud; your oaths of allegiance have been shams of perjuries; you feed the rebel army; you act as spies while claiming to be true to the Union. We don't care about your past political opinions: no man will be prosecuted because he differs from us, but neutrality is impossible. If you are patriots, you must fight; if you are traitors, you will be punished. The time for fighting has come. Every man who feeds, harbours, protects, or in any way gives aid and comfort to the enemies of the Union, will be held responsible for his treason with his life and property; while all the property of Union men and all their rights will be religiously respected. Traitors will everywhere be treated as outlaws, enemies of God and man, too base to hold any description of property, and having no rights which loyal men are bound to respect. The last dollar and the last slave of rebels will be taken and turned over to the General Government. Playing war is played out; and wherever Union troops are fired upon, the answer will boom from cannon, and desolation will follow treason. All the land between Fort Leavenworth and the headquarters of the army of the West is under the jurisdiction of the United States; and we propose to have a regular road over it, and safe communication through it,—no

matter at what cost of rebel treasure and blood."

We have italicised the most noteworthy points of this proclamation. In perusing these sentences, events which took place in this same State of Missouri in years gone by are forcibly recalled to our mind. Proclamations and orders which were then issued with all the pomposity and authority which the enjoyment of unchecked power, accompanied by inflated pride, could inspire, are vividly brought to remembrance. In the year 1838, orders and proclamations were fulminated by one Lilburn W. Boggs, Governor of the State of Missouri, and Commander-in-Chief of her forces, and his confederates, traitors, like himself, but who enjoyed high-sounding military titles, as cruelly terrible as the one of Col. Jennison, from which we publish the extracts above. But they were against the Latter-day Saints.

A few Saints had collected together in Missouri, and they were united and industrious—two odious crimes in the estimation of the narrow-minded, shiftless Missourians who surrounded them. They also testified that God had established his kingdom, and that they were engaged in building it up, and that, according to the Prophets, it would fill the whole earth. It was bad enough in Upper Missouri, at that time, for a people to be united and industrious; but when, in addition to these faults, they had such an ambition as to think that the system they were identified with would fill the earth, they became absolutely unbearable to the ignorant, savage herd which surrounded them—a people whose habits of life and tastes raised them but little above the wild, unfutured red men who dwelt on their borders. They plainly saw that the persevering, enlightened industry of the Latter-day Saints, if they should be permitted to dwell unmolested in a country so rich as Missouri was in all the elements of wealth, would soon place them far in advance of themselves in everything which would make a people powerful, influential, and happy. This reflection was gall and wormwood to them. Instead of being thankful for the influx of enterprising settlers, whose improvements of the country would enhance the value of

their own property, and whose virtues and example they might emulate, they were filled with envy and hatred, and banded together in mobs for the purpose of driving them, accusing them of disloyalty and other crimes, to give a colour of justice to their own bloody, perfidious, and treasonable acts. Not only were mobs permitted to organize themselves and murder and destroy, without the Government interfering with them, but the highest officers of the State endorsed the action of these unlawful assemblages, and prostituted the power which they held by virtue of their exalted positions to consummate the designs of the mob, by calling out the Militia (which was composed mostly of these very mobocrats,) to operate against the Saints, thus doing illegal and unconstitutional acts under a semblance of law.

We make the following extracts from orders written by the Governor of the State (Lilburn W. Boggs) to Major-General Clark, Commander of one of the Divisions of the Militia of the State:—

"The Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express: you can also communicate with them, if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command."

"The case is now a very plain one—the Mormons must be subdued, and peace restored to the community. You will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so: your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth for such as you may need. You are autho-

ized to request the loan of it in the name of the State of Missouri. *The ringleaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State.*"

The following extracts are from the speech of General Clark made to the Saints at Far West, Missouri, while they were surrounded by his mobocratic troops:—

"Gentlemen,—You, whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, &c., for your families. Those who are now taken will go from this to prison, be tried, and receive the due desert of their crimes. But you (except such as charges may hereafter be preferred against,) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law: this you have already complied with. The second is, *that you deliver up your arms*: this has been attended to. The third stipulation is, *that you sign over your properties to defray the expenses of the war*: this you have also done.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty complied with, before this you and your families would have been destroyed, and your houses in ashes.

If I am called here again, in case of a non-compliance of a treaty made, do not think that I shall act any more as I have done. *You need not expect any mercy, but extermination*; for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again; for *their fate is fixed—THEIR DIE IS CAST—THEIR DOOM IS SEALED.*"

One might almost with propriety think, in reading the above extracts, that Colonel Jennison had referred to the orders and speeches of Boggs, Clark, and their confederates in the guilt of persecuting and destroying the Saints, and drawn therefrom the exact language he uses to the people of Upper Missouri and the terms he demands of them. Substitute the word "Mormon" for "traitors," and you have precisely similar phraseology to that used aforetime against the Saints. *"Traitors will everywhere be treated as outlaws, enemies of God and man, too base to hold any de-*

scription of property, and having no rights which loyal men are bound to respect."

"All who shall disregard these propositions, &c., shall be treated as traitors, and slain wherever found; their property shall be confiscated, their houses burned." Traitors are required to *"surrender their arms and ammunition to me."* They *"shall sign a deed of forfeiture,"* which shall *"convey all real and personal property, including present and future acquisitions into the hands of the Government, to be used for the benefit of the Government."*

It is not now the sovereign state of Missouri *versus* the poor, despised Latter-day Saints, but it is the Federal Government *versus* the traitors of Missouri. It is not the leading officers of a great State in the plenitude of their power overriding the Constitution and laws, levying war and issuing exterminating orders against an innocent, unoffending, and helpless people; but it is the parent Government, to which even the great and sovereign State of Missouri is amenable, inflicting the penalty of rebellion and executing decrees against traitors—traitors whose heads have become hoary since their vile treason drenched the soil of their State with innocent blood, and whose crimes have remained unpunished until the present. It is not now the citizens of Jackson county in convention assembled, pledging to each other "their bodily powers, their lives, their fortunes, and their sacred honours" that they would drive from their midst the few "deluded fanatics" who had settled near them, who "pretended to receive communications and revelations direct from heaven," and whom they basely and falsely accused of tampering with their slaves; but it is an officer of the General Government at the head of a powerful force who tells the people of this same Jackson county that *"the last dollar and the last slave of rebels will be taken and turned over to the General Government."*

"Vengeance is mine, saith the Lord, and I will repay."

The Prophet Joseph, in speaking of the attempts made by many of the Missouri newspapers to cover up the murders and outrageous acts of their officers and people, asked—"Can they conceal the fact that we have been imprisoned for many months, while our families, friends,

and witnesses have been driven away? Can they conceal the blood of the murdered husbands and fathers, or stifle the cries of the widow and the fatherless? Nay. The rocks and mountains may cover them in unknown depths; the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid." Hesays again—"I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin and snare and ditch and trap which they have prepared for us, and shall go backwards and stumble and fall, and their name shall be blotted out, and God shall reward them according to all their abominations."

The Lord, speaking through him, says at another time—"Woe unto all those that discomfort my people, and drive and murder and testify against them, saith the Lord of Hosts. A generation of vipers shall not escape the damnation of hell. Behold, mine eye seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof for them all; for there is a time appointed for every man, according as his works shall be."

And again, the Lord says, in speaking unto his people respecting the commandments which he gives them to do a work unto his name, but which their enemies, by coming upon them, hinder them from performing:—"Therefore for this cause have I accepted the offer-

ing of those whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God."

By perusing these prophecies, the reader is at no loss to understand why Col. Jennison and others should be moved upon as they are to strongly threaten and harass the people of Missouri. The word of the Lord has gone forth respecting them, or respecting that portion of them that took part in or approved of the robbery and murder of the Saints, and it cannot return unfulfilled. Colonel Jennison may not accomplish all he threatens; but his proclamation and other proclamations which have been made in the State exhibit unmistakably the spirit and feeling which are entertained towards the people of Missouri. The State is a battle ground for both parties—Federals and Confederates, and both breathe forth vengeance against their opponents; so that between both, with the spirit of anger and hatred which is in existence, there is but a slight prospect for any of the inhabitants to escape. While the prophecies of the servants of the Lord are so visibly and strikingly coming to pass, we feel that it is but right that the attention of the people should be called to them, and that a record should be made of their fulfilment.

THE "AMENDE HONOURABLE."

We have great pleasure in extracting from the *Deseret News* the following interesting communication from Superintendent Martin to the Editor. It is one example out of many of the way in which the Saints have been misrepresented by persons who have judged of them and their doings by mere hearsay, rather than from any *bona fide* knowledge of either. There is ample evidence of the fact of their being a peaceful and law-abiding people, patent to all who look for it in the right direction. They desire only freedom to live their religion, unmolested, and to build up God's kingdom on the earth—a kingdom that will benefit all and injure none who enrol themselves under its banner of peace and righteousness—a kingdom that will include within its boundary all good men of every grade of creed, who, while they claim the liberty of worshipping the God of their fathers in their own way, are willing to extend the same liberty to others. It is refreshing to find an occasional instance like the following of men who, having under a false impression misrepresented the Saints, afterwards discover their error, and

then show a spirit of manliness and candour in avowing that error and repairing the wrong thus done.

If every man who has spoken or written defamatory of the people in Utah had been as honest as Superintendent Martin has proven himself to be in this matter, we should have had many such letters as the following. But, instead of this, our numerous defamers, when they have found out their mistake, (for there are many instances of this,) have slunk away as if in fear of the truth coming to light. All honour to Henry Martin, Superintendent of Indian Affairs! and may he continue to manifest the same spirit of truthfulness and justice which now characterises him!

"Office, Indian Affairs,
G. S. L. City, U. T., Oct. 14, 1861.

To the Editor of the *Deseret News*,
Great Salt Lake City.

Sir,—I deem it due to myself and the citizens of this Territory to make a frank and free explanation of my position in relation to certain charges published in the *New York Herald* of 20th September last, claimed to be taken from my correspondence with the Indian Department at Washington.

To fully explain my communication, I will first state the article entire that I refer to, which is as follows:—

"The Commissioner of Indian Affairs received to-day important advices from Indian Agent Martin, dated Great Salt Lake, September 3rd. He states that he can, with the present appropriations, easily take care of the Indians in his superintendency, so far as keeping them from committing any further depredations on emigrants, the Overland Mail Company, or the Telegraph Line. They have been very hostile and unruly, from the fact that there is not hunting and fishing in Utah Territory to support them without help from the Indian Department, which he says he is satisfied they have not received. He says further that he can take care of and protect the Telegraph and Overland Mail Company in the Territory of Utah, without the help of troops; but that they are to take care of the Mormons. He says Brigham Young gave notice, some days ago, in church, that he intended to send about one hundred and fifty families to settle in Uinta Valley. He says it is of the utmost importance that the Government declare that section as Indian reservation, in order to prevent Mormons settling there. He says the Mormons are declaring their design to separate from the United States, and erect their Territory into an independent province. The Mormons further declare that no more Government trains shall pass through their Territory hereafter. The Government has taken measures to meet this difficulty."

Consistent with my instructions as Superintendent of Indian Affairs for this Territory, and with my sense of duty, immediately on my arrival, I sought for infor-

mation as to the true state and condition of the Indians in this Territory. My inquiries of the persons with whom I had official duties, and also others with whom I came in contact, led me to the conclusion that, for protection of the Mail and Telegraph, troops were perfectly uncalled for, and could only be a benefit to contractors at a great risk of general evil to the Indians and citizens of the Territory. At the same time certain parties from the East, sympathizing with, if not avowed, secessionists, took the trouble to represent that a party was formed in Colorado Territory, for the purpose of cutting off all communication between the East and the West, insinuating that if the secessionists succeeded in their scheme the people here would be induced to declare their independence.

The excitement created by such statements, together with the malicious representations of a late Indian official, led me to make statements, in private communications to a friend of mine in the Indian Department, that I have since found to be very erroneous.

The representations that had been made to the Indian Department by one of its late agents here had led to my receiving instructions to prevent any imposition upon the rights of the Indians. Hence, when I learned of the mission to Uinta, I conceived it my duty to request of the Department its instructions in the premises. I find, by further investigation of that matter, that it is unnecessary and impolitic to in any way interfere with that valley. I also deny having made, in any form, the statements that the Mormons said no more Government trains should pass through the Territory, and further, that they were about to declare their independence.

While I state the circumstances and associations which led to my writing as much as I have written, I disclaim any malicious intention to injure the people here. I beg further to say that I regret having written before I had personal knowledge of the people and of their intentions; but when the many mis-statements heretofore made to the people of the United States in regard to the citizens of this Territory are con-

sidered, it is not a subject of surprise that I and others should have been so easily inclined to lend an ear to listen to the present false charges against such citizens, and foolishly give credence to those malicious statements. I most sincerely regret precipitancy in writing, and, as far as I may be favoured with an opportunity, hope to properly represent the citizens of Utah as a

law-abiding and peaceful community, as my subsequent intercourse with the people satisfies me that my former statements and surmisings were entirely unfounded.

If, sir, you will give this communication publication, you will greatly oblige

Yours,

HENRY MARTIN, Supt."

HISTORY OF JOSEPH SMITH.

(Continued from page 771.)

Peter Hawes recalled a circumstance which he had forgot to mention, concerning a Mr. Smith who came from England, and soon after died. The children had no one to protect them. There was one girl sixteen or seventeen years old, and a younger sister. Witness took these girls into his family out of pity. Wilson Law, then Major-General of the Nauvoo Legion, was familiar with the eldest daughter. Witness cautioned the girl. Wilson was soon there again, and went out in the evening with the girl, who, when charged by the witness' wife, confessed that Wilson Law had seduced her. Witness told her he could not keep her. The girl wept, made much ado, and many promises. Witness told her, if she would do right, she might stay; but she did not keep her promise. Wilson came again, and she went out with him. Witness then required her to leave the house.

Mayor said certain women came to complain to his wife that they had caught Wilson Law with the girl on the floor at Mr. Hawes' in the night.

Councillor H. Smith proceeded to show the falsehood of Austin Cowles, in the *Expositor*, in relation to the revelation referred to.

Mayor said he had never preached the revelation in private; but he had in public. Had not taught it to the anointed in the Church in private, which statement many present confirmed; that on inquiring concerning the passage in the resurrection concerning 'they neither marry nor are given in marriage,' &c., he received for answer, Men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the doctrine of the revelation referred to; and the Mayor spoke at considerable length in explanation of this principle, and was willing, for one, to subscribe his name to declare the *Expositor* and whole establishment a nuisance.

Two o'clock, p.m., Willard Richards, the clerk of the Council, bore testimony

of the good character and high standing of Mr. Smith and his family, whose daughter was seduced by Wilson Law, as stated by the last witness before the morning Council; that Mrs. Smith died near the mouth of the Mississippi, and the father and eldest daughter died soon after their arrival in this place; and that the seduction of such a youthful, fatherless, and innocent creature, by such a man in high standing as the Major-General of the Nauvoo Legion, was one of the darkest, damnest, and foulest deeds on record.

Councillor Hyrum Smith concurred in the remarks made by the clerk concerning the excellent character of Mr. Smith and his family.

Mayor said the Constitution did not authorize the press to publish libels, and proposed that the Council make some provision for putting down the *Nauvoo Expositor*.

Councillor Hyrum Smith called for a prospectus of the *Expositor*.

Councillor Phelps read article 8, sect. 1, Constitution of Illinois.

Mayor called for the charter.

The clerk read the prospectus of the *Nauvoo Expositor* as follows:—

'PROSPECTUS OF THE 'NAUVOO EXPOSITOR.'

The *Nauvoo Expositor* will be issued on Friday of each week, on an imperial sheet, with a new press, and materials of the best quality, and rendered worthy of the patronage of a discerning and enlightened public.

The *Expositor* will be devoted to a general diffusion of useful knowledge, and its columns open for the admission of all courteous communications of a religious, moral, social, literary, or political character, without taking a decided stand in favour of either of the great political parties of the country. A part of its columns will be devoted to a few primary objects, which the publishers deem of vital importance to the public welfare. Their particular locality gives them a knowledge of the many gross abuses exercised under

the 'pretended' authorities of the Charter of the City of Nauvoo, by the legislative authorities of said city, and the *insupportable* OPPRESSIONS of the MINISTERIAL powers in carrying out the unjust, illegal, and unconstitutional ordinances of the same. The publishers therefore deem it a sacred duty they owe to their country and their fellow-citizens to advocate, through the columns of the *Expositor*, the unconditional repeal of the Nauvoo City Charter, to restrain and correct the abuses of the UNIT POWER, to ward off the iron rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated DISOBEDIENCE TO POLITICAL REVELATIONS, and to censure and decry gross moral imperfections wherever found, either in the plebeian, patrician, or self-constituted MONARCH,—to advocate the pure principles of morality, the pure principles of truth, designed not to destroy, but strengthen the mainspring of God's moral government,—to advocate and exercise the freedom of speech in Nauvoo, independent of the ordinances abridging the same,—to give free toleration to every man's religious sentiments, and sustain ALL in worshipping their God according to the monitions of their consciences, as guaranteed by the Constitution of our country, and to oppose with uncompromising hostility any UNION of CHURCH AND STATE, or any preliminary step tending to the same,—to sustain ALL, however humble, in their equal and constitutional rights, and oppose the sacrifice of the liberty, the property, and the happiness of the MANY, to the pride and ambition of the FEW; in a word, to give a full, candid, and succinct statement of FACTS AS THEY REALLY EXIST IN THE CITY OF NAUVOO—*fearless of whose particular case the facts may apply*—being governed by the laws of editorial courtesy, and the inherent dignity which is inseparable from honourable minds, at the same time exercising their own judgment in cases of flagrant abuses or moral delinquencies,—to use such terms and names as they deem proper, when the object is of such high importance that the end will justify the means. In this great and indispensable work, we confidently look to an enlightened public to aid us in our laudable effort.

The columns of the *Expositor* will be open to the discussion of all matters of public interest, the production of all correspondents, subject to the decision of the editor alone, who shall receive or reject at his option. National questions will be in place, but no preference given to either of the political parties. The editorial department will contain the political news

of the day, proceedings of Congress, election returns, &c., &c. Room will be given for articles on agriculture, the mechanical arts, commercial transactions, &c.

The first number of the *Expositor* will be issued on Friday, the 7th day of June, 1844. The publishers bind themselves to issue the paper weekly for one year, and forward 52 copies to each subscriber during the year. Orders should be forwarded as soon as possible, that the publishers may know what number of copies to issue.

The publishers take pleasure in announcing to the public that they have engaged the services of Silvester Emmons, Esq., who will have entire charge and supervision of the editorial department. From an acquaintance with the dignity of character and literary qualifications of this gentleman, they feel assured that the *Nauvoo Expositor* must and will sustain a high and honourable reputation.

All letters and communications must be addressed to 'Charles A. Foster, Nauvoo, Ill., *post paid*, in order to insure attention.

WILLIAM LAW,
WILSON LAW,
CHARLES IVINS,
FRANCIS M. HIGBEE,
CHAUNCEY L. HIGBEE,
ROBERT D. FOSTER,
CHARLES A. FOSTER,
Publishers.

Nauvoo, Ill., May 10th, 1844.

Mayor read the statements of Francis M. Higbee from the *Expositor*, and asked—'Is it not treasonable against all chartered rights and privileges, and against the peace and happiness of the city?'

Councillor H. Smith was in favour of declaring the *Expositor* a nuisance.

Councillor Taylor said no city on earth would bear such slander, and he would not bear it, and was decidedly in favour of active measures.

Mayor made a statement of what William Law said before the City Council under oath, that he was a friend to the Mayor, &c.; and asked if there were any present who recollected his statement, when scores responded, Yes.

Councillor Taylor continued—Wilson Law was President of this Council during the passage of many ordinances, and referred to the records. 'William Law and Emmons were members of the Council, and Emmons has never objected to any ordinance while in the Council, but has been more like a cipher, and is now become editor of a libellous paper, and is trying to destroy our charter and ordi-

nances.' He then read from the Constitution of the United States on the freedom of the press, and said—'We are willing they should publish the truth; but it is unlawful to publish libels. The *Expositor* is a nuisance, and stinks in the nose of every honest man.'

Mayor read from Illinois Constitution, article 8, section 22, touching the responsibility of the press for its constitutional liberty.

Councillor Stiles said a nuisance was anything that disturbs the peace of a community, and read Blackstone on private wrongs, vol 2, page 4; and the whole community has to rest under the stigma of these falsehoods (referring to the *Expositor*); and if we can prevent the issuing of any more slanderous communications, he would go in for it. It is right for this community to show a proper resentment; and he would go in for suppressing all further publications of the kind.

Councillor H. Smith believed the best way was to smash the press and 'pie' the type.

Councillor Johnson concurred with the Councillors who had spoken.

Alderman Bennett referred to the statement of the *Expositor* concerning the Municipal Court in the case of Jeremiah Smith as a libel, and considered the paper a public nuisance.

Councillor Warrington considered his a peculiar situation, as he did not belong to any church or any party. Thought it might be considered rather harsh for the Council to declare the paper a nuisance, and proposed giving a few days' limitation, and assessing a fine of \$3,000 for every libel; and if they would not cease publishing libels, to declare it a nuisance; and said the statutes made provisions for a fine of \$500.

Mayor replied that they threatened to shoot him when at Carthage, and the women and others dare not go to Carthage to prosecute; and read a libel from the *Expositor* concerning the imprisonment of Jeremiah Smith.

Councillor H. Smith spoke of the *Warsaw Signal*, and disapproved its libellous course.

Mayor remarked he was sorry to have

one dissenting voice in declaring the *Expositor* a nuisance.

Councillor Warrington did not mean to be understood to go against the proposition; but would not be in haste in declaring it a nuisance.

Councillor H. Smith referred to the mortgages and property of the proprietors of the *Expositor*, and thought there would be little chance of collecting damages for libels.

Alderman Elias Smith considered there was but one course to pursue; that the proprietors were out of the reach of the law; that our course was to put an end to the thing at once. Believed, by what he had heard, that if the City Council did not do it, others would.

Councillor Hunter believed it to be a nuisance. Referred to the opinion of Judge Pope on Habeas Corpus, and spoke in favour of the charter, &c. Asked Francis M. Higbee, before the jury, if he was not the man he saw at Joseph's house making professions of friendship. Higbee said he was not. (Hundreds know this statement to be false.) He also asked R. D. Foster if he did not state before hundreds of people that he believed Joseph to be a Prophet. 'No,' said Foster. They were under oath when they said it. (Many hundreds of people are witness to this perjury.)

Alderman O. Spencer accorded with the views expressed, that the *Nauvoo Expositor* is a nuisance. Did not consider it wise to give them time to trumpet a thousand lies. Their property could not pay for it. 'If we pass only a fine or imprisonment, have we any confidence that they will desist? None at all. We have found these men covenant-breakers with God, with their wives, &c. Have we any hope of their doing better? Their characters have gone before them. Shall they be suffered to go on, and bring a mob upon us, and murder our women and children, and burn our beautiful city? No! I had rather my blood would be spilled at once, and would like to have the press removed as soon as the ordinance would allow; and wish the matter might be put into the hands of the Mayor, and everybody stand by him in the execution of his duties, and hush every murmur.'

To be continued.)

WHITWASH THAT WILL NOT RUB OFF.—Mix up half a pailful of lime and water, ready to put on the wall; then take one gill of flour and mix it with the water; then pour on boiling water sufficient to thicken it; pour it while hot into the whitewash, stir all well together, and it is ready for use.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 21, 1861.

DISAPPOINTED HOPE OF THE ENEMIES OF TRUTH.

HAD the opponents of Joseph Smith, junior, been told, thirty-one years ago, that the system which he was endeavouring to establish, and which they were exerting themselves to prevent his establishing, would have grown to its present dimensions, they would have declared it to be impossible. They imagined that a few short years at most would only be required to fully expose the "delusion" and to satisfy its advocates and converts of the folly of attempting to adhere to such a system in this enlightened age. So confident were they in this, that, had they been asked then for their opinion as to the position it would be likely to occupy at this date, they would have unhesitatingly affirmed that it would be extinct, and that there would be nothing left, excepting the record of the historian, to inform posterity that such a system was ever taught or believed. Though not believing themselves in men's having the gift of prophecy, and opposing the Prophet Joseph because he testified that the attainment of such a gift was within man's reach, they nevertheless freely predicted that the system which they vulgarly called "Mormonism" would be speedily overthrown. They even felt so sure at times that their desires were about to be gratified in witnessing its overthrow, that they would predict without any reservation that if such and such events happened, it could not possibly outlive them. But they did happen, and yet the system still stood and continued to grow, despite all the predictions to the contrary. The various mobbings and drivings the Prophet Joseph and the people have had to endure, have all been events, which at the time they occurred, it was hoped would prove effectual in arresting its progress and be the means of uprooting it. Those who carried these measures out did so anticipating that they would be successful in destroying the system against which they were levelled; and the pertinacity with which they have clung to the hope that they might yet be successful, notwithstanding the numerous defeats and disappointments they have experienced, would have been admirable, if it had been displayed in a good cause.

It is interesting now, after the lapse of thirty-one years, to trace the successive steps which have resulted in success and triumph upon the one side, and defeat and disappointment upon the other. For, however much the anticipation may be indulged in that success may crown some future effort that may be made against this system, it must be admitted that every past effort to accomplish this object has been most signally defeated: the system has emerged triumphantly from every encounter, seemingly purified and strengthened by the contest. There has been this one peculiarity, out of many others that might be named, connected with the system taught by Joseph Smith,—namely, a belief in a Heaven-inspired, governing Priesthood. Every one who has truly and sincerely received the doctrines taught by him has become so firm a believer in the right

and power of this Priesthood to govern, that none have ever felt safe in taking any step without first consulting the men who held that priesthood, to learn whether it was right or not; and the history of the past thirty-one years has proved to the satisfaction of every one who has had any experience in this matter that whenever a step has been made by the Latter-day Saints, under the guidance of counsel thus given, it has invariably been in the right direction. The opinion of the world from the beginning of the work has been that nothing but a career of trouble and disappointment awaited all who would associate themselves with Joseph Smith and his brethren, and be governed by the principles they taught. But the march of events has exposed the folly of those who entertained such views, and fully vindicated the wisdom and correctness of the course taken by the Latter-day Saints. The Lord has shown to the world that when he calls men and endows them with his Priesthood, and sends them forth to act in His name in the midst of the people, he will bear them off triumphantly over every opposing obstacle; and those who follow the counsel which he inspires them to give shall not be ashamed. This we see illustrated at the present time in the United States, and it will receive still further illustration in this and other countries in the course of a few years. There are hundreds of families in past times who have bitterly mourned over what they termed the "infatuation" of some of their relatives in associating themselves with that "deluded people"—that people who believed that God had spoken from the heavens and revealed himself again to man. They thought, when they did so, that they were blind to their own interests, and were leaving peace and plenty and loving and honourable associations, to go out and connect themselves with a people who were poor, unpopular and deceived, and who would be sure to come to some evil end, in consequence of their disposition to ask and listen to the counsels of those who held the Priesthood. They had not the remotest idea that their relatives, in doing so, were taking a course to escape calamities and perils which, after the lapse of a few years, would encompass themselves and prove their overthrow. Probably, when they see the people with whom their relatives became identified enjoying peace and the blessings of good order, and themselves involved in all the horrors of civil war, this conviction may dawn upon them; and they may then be willing to acknowledge that those whose counsel they sought and obeyed possessed a knowledge of the future, and a wisdom of which they and the rest of the world were destitute.

It is the wonderful results which have followed the practice of this principle among the Latter-day Saints which must strike the impartial observer in comparing their success and continued progress—so contrary to common expectation—with the defeat, retrogression, and disappointment of their opponents. While the Latter-day Saints have been led by men who had a definite object in view, and knew the proper and necessary steps to be taken to accomplish that object, their opponents have been idly beating the air, without any plan or settled purpose. They *thought* that the fulness of the Gospel revealed by the Lord through his servant Joseph, which they nicknamed "Mormonism," could not stand, and that the system would speedily crumble to pieces beneath their puerile attacks, because they wished it to be so, and the wish was father to the thought. But with Joseph and his brethren associated with him, the case was different. He *knew* beforehand, by the revelations and visions of the Almighty, when there was scarcely a soul who believed in his testimony, what the purposes of the Lord were

respecting the work which He was about to commence. He was not in the least in the dark upon that point, for he knew that every nation, kindred, tongue, and people should contribute its quota to swell the thousands who should receive his testimony, and be united with him in his faith and practice. When he and all his brethren in the Church could meet with ease in one small room, they could talk as largely and as confidently about the work that would be accomplished in a few years upon the earth as the Saints can now about what has transpired. The vision of their minds was opened to see the work of God rolling forth and increasing on every hand, being carried from land to land and from nation to nation; and thousands of the ransomed out of every people upon the face of the earth collected together under the banner of the Gospel, which was then being raised. What were the base, grovelling thoughts of their opponents to such certain and glorious views as these?

The Saints believed and had confidence in the Priesthood, and they sought their counsel. The Priesthood have known what was right and have ever counselled in one direction, and aimed to accomplish the one object. Joseph's death did not change this. Those whom he left behind had beheld the plan. It was no weakened impression of what was to be done which they received, but the vision of their mind was touched, like his, by the inspiration of Heaven, and they saw what was to be done, and the steps to be taken to accomplish it. With their eyes on the goal, they pressed continually forward. Persecution might rage; individuals, families, communities, States, and United States might with fierce and unholy violence assail and scatter them; but they were not to be beaten back. Fire could not consume, water could not quench, the most cruel oppression could not crush out their fixed determination to accomplish that purpose which the Lord had revealed and commanded.

If we should be asked, then, "To what are the success, growth, and prosperity of the Latter-day Saints attributable?" we should answer, To the living Priesthood of the Almighty, whom he has placed in his Church, and through whom he imparts his counsel to all who will receive and obey it. And to the absence of this power, and men's unbelief in the possibility of its existence, is to be ascribed the confusion, disappointment, and complete defeat of the wicked, thus far, who have sought to overthrow the work of God.

NEWS FROM HOME.—We learn from the *Deseret News* that on the 12th September last, Captains Milo Andrus and John Murdock arrived in G. S. L. City, with their respective companies; on the 13th, Captains Joseph Horn and Homer Duncan, with theirs; and on Sunday, the 15th, Captain Eldredge, with his.

We also learn from the same source that President Young, with a small party, left G. S. L. City on the 6th Sept. for a trip to the Northern Settlements. On the way, the President inspected the new Weber bridge, with which he was highly satisfied. On the 7th meetings were held in the Ogden Tabernacle, (a building, 50 by 100 feet,) which was densely crowded. On the 8th the President and company met with the Saints at Willard in their school-house. On the 9th, they arrived at and held a meeting in Wellsville; and on the 10th two meetings were convened in the Bowery at Logan. The *News* says that "choirs from the various settlements were in attendance, and vied laudably with each other in singing alternately." The company visited Brigham City, and held a meeting in the Court-house there on the 11th, and returned home to G. S. L. City on the 12th.

We have also received a communication from President Young, dated Nov. 12th, in which he says—

"The weather continues very favourable to out-door operations, which are being vigorously prosecuted. The roof timbers are being placed upon our massive and commodious Theatre, and we hope to have it sufficiently completed for comfortable use during a portion of the coming winter. On the 17th ult. the telegraphic wire reached this city from the East, and early on the 18th the operator *first* communicated to Mr Wade, of Ohio, the President of the Pacific Overland Telegraph Company, my telegram congratulating him upon the successful completion, to this point, of a work so beneficial, if rightly conducted. On the 24th., I enjoyed the privilege of congratulating, by a *first* message, Mr. Carpentier, the California President of the Company, over the wire stretched from here to California, which completed telegraphic connection between the Atlantic and Pacific. Since the last-named date we have received almost daily telegrams from the East, and at times had States news of even dates, which we may hereafter expect pretty regularly, whenever the wire is not interrupted, or when it is stretched from Omaha, N. T., to Davenport, Iowa."

NEWS FROM SWITZERLAND.—By letter from Elder John L. Smith, dated Basel, Dec. 7th, we learn that matters are moving along as well as can be expected in that Mission, considering the untoward circumstances which the brethren have to battle with from time to time. Elder Smith says—"We have some curious people here. Nevertheless we keep bearing testimony wherever we can get an opportunity; and, without doubt, some will take root. Several persons are investigating—persons of high standing among the Baptists in the vicinity of Stuttgart. We are baptizing nearly every week in some part of the Mission, and in some parts some are being dropped; for I have come to the determination not to carry dead branches, only so long as there is a hope of remodelling them into something useful."

NEWS FROM HOLLAND.—By letter from Elders Van der Woude and Schettler, we learn that they are still diligently striving to plant the standard of the Gospel in that country, but that they meet with many and almost insuperable difficulties in the way. They are doing the best they can, considering the circumstances under which they are placed. Elder Schettler says—"The national character of the Dutch is to stick to the traditions of their fathers more than other nations, and this spirit is manifested in all their customs and fashions."

MOVEMENTS OF THE PRESIDENCY.—From a letter received from President Lyman, we learn that he has for some time been engaged in preaching to and visiting among the Saints in the neighbourhood of London, with whom, he informs us, "a good and hopeful spirit prevails, and a strong and increasing desire to gather home to Zion with those already there, to share the labours and blessings connected with the progressive development of the work of the last days. Additions by baptism are of almost daily occurrence, and the spirit of inquiry is rife among the people."

President Rich informs us that he has lately visited and ministered to the Saints in the Nottingham and Derby Conferences. He says—"I find the Saints generally feeling well and striving to do all they can to emigrate. The Elders have baptized about twenty since I came, and more have given in their names." At date of last letter, he was about to proceed to Leicester.

CORRESPONDENCE.

ENGLAND.

LONDON DISTRICT.

London, Dec. 5th, 1861.

President Cannon.

Dear Brother,—The number of Saints expecting to emigrate the coming season from this District, as near as we can ascertain, is 190, 37 of whom can fit themselves out for the whole journey; the remainder can only fit out to Florence. The desire to emigrate is intense. The signs of the times are preaching the necessity of the Saints gathering out of Babylon with arguments that cannot be misunderstood. All that can possibly raise the means in this District are going the coming season. The Saints here are waked up to an understanding of the Latter-day Work that they never had before. Many of them say that, had they known before what they now know, they might have been in Zion years ago. It was told them then, but they did not understand it: they had to learn it by experience. This is a proof to them that their past experience, although it may have been at times rather unpleasant, has been a great blessing to them. That which is now laid before their minds, added to the knowledge gained by past experience, enables them to understand the truth more correctly. It also verifies to them the principle upon which the truth is to be learned—that it is by the practical application alone that we can know the truth. We say to the strangers that if they will obey the first principles of the Gospel, they shall know of the doctrines, &c., quoting the sayings of Jesus. My experience has proven to me that a person in the Church cannot know the truth without obeying it, any more than a person can out of the Church. We can never know its virtue, power, and blessings without a practical application.

I am happy to inform you that the cause of Zion is steadily progressing in the District. The Saints, as a whole, are doing the best they can for themselves and the cause of truth. They seem to have implicit confidence in the Elders who are labouring in their midst. Our counsel is sought and well

received by the Saints. Their confidence in the work is growing stronger daily. There are a few that are rather slack in their duties, and some two or three have had to be cut off. One man, a foreigner, baptized in London last summer, was cut off a few days ago. He is a man of great pretensions, and went so far as to declare himself to be the Christ, and as such offered himself to the Church. But he came too soon, and consequently was rejected.

We are continually adding to our numbers by baptism, and many strangers are investigating the principles.

The Elders labouring in the District are all in good health and fine spirits. Union and harmony characterize all our movements.

Ever praying for your success and prosperity in your labours in the cause of Zion, I remain your brother in the covenant of peace,

JOHN BROWN.

SOUTHAMPTON DISTRICT.

Bridport, Dorset, Dec. 9, 1861.

President Cannon.

Dear Brother,—Since your visit to Southampton, I have visited the whole of this District, and most of the Branches twice. I find a good spirit among them, and I am happy to say the Saints are greatly improving, and are united and willing to do all they can to build up the kingdom of God. They receive us kindly and always bid us welcome to their homes; and when a call is made for anything, they respond to it, and endeavour to do the best they can under existing circumstances to sustain the kingdom of God and deliver themselves from these lands. Not a stone will be left unturned by many for this object the coming spring. How much will be accomplished I am not able to say at present. If all be well, we shall send as many as last spring.

The Elders engaged in the ministry are on hand, and are one with me for the interests of Zion. Our meetings in many places are well attended by Saints and strangers.

The Saints in this District, as well as

in other places, feel the effects of the American war already. In some parts of the District they suffer very much for want of work, particularly in the Dorset Conference.

We held a Conference here yesterday, when the Branches were represented in good standing. Although the weather was very unfavourable, we had a goodly number assembled together, and everything went off like clockwork, to the satisfaction of all present.

We held a Conference in Newbury (Reading Conference,) on the 17th ult. I must say the Reading Conference is improving of late. We have had to disorganize some of the Branches, and attach them to others.

The prospects are good in many places for an ingathering during the present winter. We have some that follow the example of one of the ancients, coming by night, and not by day, to hear the Elders.

Ever praying for your success in the cause of truth, believe me to remain your brother and fellow-labourer in the kingdom of patience,

W. BRAMALL.

SCOTLAND.

Glasgow, Dec. 10, 1861.

President Cannon.

Dear Sir,—I could not get at the number wishing to emigrate this coming spring until the present, as the Saints are slow to make up their minds, for the want of means. I have seventy who have the means to go as far as Florence, but I am persuaded there will be a great many more go by the coming emigration. Everything is moving on harmoniously here in Scotland, although a great many of the Saints are out of employment. The brethren who emigrated last season all write good news from Utah. This keeps the Saints looking Zionward. The good spirit is growing all the time in the Mission. Fears are entertained that the emigration will be stopped by the difficulties pending between Great Britain and America; but I tell the Saints to take no notice of the matter, but prepare for emigration. All is right until we are told it is wrong by you.

The brethren join in love to you and all inquiring friends.

DAVID M. STUART.

AMERICA.

New York, Nov. 21, 1861.

President George Q. Cannon.

Dear Brother,—I have just received by the hands of our delegate from Utah to Congress, the Hon. J. M. Bernhisel, the following from our dearly-beloved President Brigham Young:—

“You are at liberty to return home when you choose, or extend your labours to Europe, and report yourself to the Presidency in Liverpool.”

The latter course I have adopted. I felt, before I received the letter, that President Young would write me to go to Europe. Had he whispered in my ear, it could not have been more plain than the presentiment; and when I received the letter, I could not feel to take any other course than that I already have adopted. The rest you will know when I arrive.

I have appointments at Providence, R. I., and Boston, Mass.; also a Conference Council at Philadelphia; and I will attend to these and try to start for Liverpool the first week in December.

We are baptizing a few throughout the Mission. The Elders are alive to their duties—the Saints rejoicing in the truth and fulfilment of prophecy.

The news from our “mountain home” is very cheering. While confusion, war of words, and the sword, bloodshed, death, destruction, and distress of nations are stalking through the land, “the poor, illiterate, know-nothing Mormons” are rejoicing in the blessings of peace and prosperity. These are brought to them by being strictly obedient to the Priesthood legally ordained of God to guide his people. A Daniel, with that authority, could tell a Nebuchadnezzar what God determined to do in the last days; a Brigham can tell the rulers of every nation, tongue, and people under the whole heavens, how they may preserve their kingdoms, empires, and republics, and have peace flow unto them continually; and the Elders of the Church of Jesus Christ of Latter-day Saints, over whom he presides, can tell them the same.

I pray God our Father to bless his Saints, bless the honest, and preserve the innocent. My love to brothers Lyman and Rich and all who know me. The blessings of the Priesthood be upon you all, is the desire of yours truly in the new and everlasting covenant,

JOHN D. T. M'ALLISTER.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—On the 8th ult., an eruption of Vesuvius took place near Torre-del-Greco. This eruption was of a more threatening character than any that have taken place for a long period. The inhabitants took to flight. Shocks of earthquake continue to be felt, and chasms have opened in the earth, forming perfect gulfs. The houses are falling in Torre del Greco, and all communication between the places in the vicinity of the mountains is interrupted.

SICILY.—The *Presse* of this evening publishes a despatch, dated Palermo 6th instant, announcing the discovery of a Bourbon conspiracy in that city. The principal conspirators (among whom are a number of priests,) had been arrested.

POLAND.—Białobrzski, the substitute of the Archbishop of Warsaw, has been condemned to ten years' transportation to Siberia. Seven Jewish and eight Christian students of the medical faculty of the University of Warsaw have been condemned to serve as common soldiers in the Russian *corps d'armee* in Orenberg. Great excitement prevails at Warsaw.

CHINA.—According to the latest advices from Cochin China, hostilities were likely to be resumed at Saigon. Shanghai is in a state of alarm on account of the proximity of the rebels. Canton was evacuated on the 21st instant. English and French troops resisted the Chinese to hold Che-foo against the rebels, who ultimately retreated. The reports from the foreign legations at Peking are satisfactory.

AMERICA.—Two others stars (Missouri and Kentucky) have now withdrawn from the Federal constellation, thus bringing up the number of seceded States to 13. Two only of the Southern States now remain in the "Union." The most important news of its kind lately received is that announcing the utter route of the Federal forces in Missouri by the combined armies of Generals Price and M'Culloch, and the retreat of the vanquished Federals upon St. Louis. Not a word of this important defeat came through Northern channels, the Government having evidently suppressed it. The Confederate Congress has passed a resolution to remove the seat of government from Richmond to Nashville. The Federals have taken the island of Tybee, at the mouth of the Savannah River. The *Philadelphia Inquirer* publishes a letter from Fortress Monroe giving further reports about the bombardment of Pensacola. It is reported that Pensacola was entirely evacuated, and the navy yard destroyed. Port Poyal advices report that Tybee Island was found deserted when the Federals took possession. The fortifications on Ship Island are completed and garrisoned by 150 Federal troops. The British brig *Cornucopia* was captured off Mobile, whilst endeavouring to run the blockade. The *New York Times'* Quebec correspondent states that a council of war was held on the 24th, at which it was agreed to fortify the Canadian frontier.

VARIETIES.

WHAT A VOLCANO CAN DO.—"Cotopaxi, in 1738, threw its fiery rockets 3,000 feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard at a distance of more than 600 miles. In 1797 the crater of Tunguragu, one of the great peaks of the Andes, flung out torrents of mud, which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of six hundred feet deep. The stream from Vesuvius which in 1737 passed through Torre del Greco, contained 33,600,000 cubic feet of solid matter; and in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1679 Etna poured forth a flood which covered 84 square miles of surface, and measured nearly 100,000,000 cubic feet. On this occasion the sand and scorix formed the Monte Rossi, near Nicolosi, a cone two miles in circumference and 4,000 feet high. The stream thrown out by Etna in 1810 was in motion, at the rate of a yard per day, for nine months after the eruption; and it is on record that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A.D. 79, the scorix and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria, and Egypt: it hurled stones eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed up 2,000 feet above its summit. Cotopaxi has projected a block of 109 cubic yards in volume a distance of nine miles, and Sumbawa, in 1815, during the most terrible eruption on record, sent its ashes as far as Java, a distance of 300 miles of surface; and out of a population of 12,000 souls, only 20 escaped."—*Recreative Science*.